

In the Name of Allah, *al-Rahman, al-Raheem*

Lessons in Divine Unity: For Beginners

By

Muhammad bin Saalim bin Hafeedh
ibn 'l-Shaykh Abi Bakr bin Saalim
al-`Alawi al-Husayni al-Tareemi

In the Name of Allah, *al-Rahman, al-Raheem*

((Say: He is Allah the Unique. *

Allah the Eternally Besought of all. *

He begets not, nor was He begotten. *

And He has no equal. *)))

All praise is for Allah, Lord of the Worlds, and may Allah bless and bestow peace upon our master Muhammad, his family, his companions and their followers.

To proceed, these are concise lessons in the knowledge of Divine unity (*Tawheed*) for students in the third and fourth years of primary school according to the established system. We ask Allah to benefit creation by means of it and to make it purely for His Noble sake.

The Knowledge of Divine Unity (*Tawheed*)

Tawheed is a knowledge by means of which the foundations of religious beliefs are known through sure proofs.

The Subdivisions of the Rational Judgement (*al-Hukm al-'Aqli*)

The Rational Judgement has three subdivisions and they are:

- ❖ Necessary (*al-Waajib*)
- ❖ Inconceivable (*al-Mustaheel*)
- ❖ Conceivable (*al-Jaa'iz*)

The meaning of 'Necessary', 'Inconceivable' and 'Conceivable'

Necessary: is that which the intellect cannot envisage its non-existence.

Inconceivable: is that which the intellect cannot envisage its existence.

Conceivable: is that which the intellect can envisage either its existence or its non-existence.

(What is Binding Upon the Legally Responsible Individual (*al-Mukallaf*))

It is binding (*wajib*) upon every legally responsible individual to know what is necessary for Allah and for His Messengers (*), what is inconceivable for Him, the Most High, and for them, and what is conceivable regarding Him, the Most High, and regarding them.

What is Necessary for Allah Most High in General

What is necessary for Allah Most High in general is His being 'characterised by every perfection'. This is because He is the Creator of everything and dominion over everything is His. He is Ancient with no beginning to his Firstness and Eternal with no ending to His Lastness.

What is Necessary for Allah Most High in Detail

In detail, twenty attributes are necessary regarding Allah Most High, and they are:

- ❖ Existence (*wujoud*)
- ❖ Pre-Eternality (*qidm*)
- ❖ Eternality (*baqa'*)
- ❖ Dissimilarity to Creation (*mukhaalafah li'l-hawadith*)
- ❖ Self-Subsistence (*qiyaam bi'l-nafs*)
- ❖ Oneness (*wahdaaniyyah*)
- ❖ Power (*qudrah*)
- ❖ Will (*iraadah*)
- ❖ Knowledge (*'ilm*)
- ❖ Life (*hayaat*)
- ❖ Hearing (*sam'*)
- ❖ Sight (*basar*)
- ❖ Speech (*kalaam*)

As well as His being:

- ❖ Powerful (*qaadir*)

- ❖ Decreeing (*mureed*)
- ❖ Knowing (*`aalim*)
- ❖ Living (*hayy*)
- ❖ Hearing (*saami`*)
- ❖ Seeing (*baseer*)
- ❖ Speaking (*mutakallim*)

What is Inconceivable for Allah Most High in General

What is inconceivable for Allah Most High in general is any deficiency. This means that any attribute which implies any shortcoming regarding Allah Most High, or is inappropriate to His Greatness and Majesty is rejected and is inconceivable for Him Most High. Examples of such would be non-existence, weakness, or ignorance. Far, far removed is Allah from any such characteristics.

What is Inconceivable for Allah Most High in Detail

In detail, twenty attributes are inconceivable for Allah and they are:

- ❖ Non-existence (*`adm*)
- ❖ Temporality (*hudouth*)
- ❖ Disappearance (*fanaa`*)
- ❖ Similarity to creation (*mumaathalah li'l-hawaadith*)
- ❖ Need of anything (*ihitiyaaj ila gairihi*)
- ❖ Multiplicity (*ta`addud*)
- ❖ Weakness (*`ajz*)
- ❖ Compulsion (*karaahah*)
- ❖ Ignorance (*jahl*)
- ❖ Death (*mawt*)
- ❖ Deafness (*samam*)
- ❖ Blindness (*`amaa*)

❖ Muteness (*bukm*)

Furthermore [it is inconceivable that He Most High be]:

❖ Weak (*`aajiz*)

❖ Compelled (*kaarih*)

❖ Ignorant (*jaahil*)

❖ Dead (*mayyit*)

❖ Deaf (*asam*)

❖ Blind (*a`maa*)

❖ Mute (*abkam*)

Far, far removed is Allah from any such attributes.

What is Conceivable for Allah Most High

One attribute is conceivable for Allah and that is 'doing anything that is possible or not doing it'. Thus it is possible for Him Most High to do whatsoever he wills that is feasible and to leave undone whatsoever He wills.

The Meaning of 'Existence' and its Proof

The meaning of existence is that Allah Most High's Essence (*dhaat*) exists and is not absent. What is meant by this is an obligatory vital presence (*al-wujoud al-dhaati al-waajib*) which is not amenable to non-existence, not in ancient pre-eternality, nor ever in the future. This is as opposed to our existence which is wholly dependent upon His actions and admits non-existence.

The opposite of existence is absence and absence is an inconceivable attribute for Allah Most High.

The proof of that is in His saying:

(((Is there any doubt about [the existence of] Allah?)))

And His saying:

(((And He is with you wherever you are.)))

And His saying:

(((There is not a private conference of three except that He is their fourth, nor of five except that He is their sixth, nor less nor more than that except that He is with them wherever they are...))) to the end of the ayah.

The Meaning of 'Pre-Eternality' and its Proof

Pre-eternality means that Allah Most High is ancient before time, there was no beginning to His firstness and no start to His existence, as opposed to what is considered ancient amongst men.

The opposite of pre-eternality is temporality, thus temporality is an attribute which is inconceivable regarding Allah Most High.

The proof of that is in His saying:

(((He is the First)))

The Meaning of 'Eternality' and its Proof

Eternality means that Allah Most High is everlasting and eternally ongoing. There is no end to His lastness because He Most High is the First without beginning and the Last without end.

The opposite of eternity is disappearance, an attribute inconceivable for Allah.

The proof of that is in His saying:

(((All who are upon it shall perish, but the Countenance of your Lord, full of Majesty, Bounty and Honour, will remain.)))

The Meaning of 'Dissimilarity to Creation' and its Proof

Dissimilarity to creation means that He Most High does not resemble anything in creation. There is no essence like His essence, no attribute like His attribute and no action like His action.

The opposite of dissimilarity to creation is 'similarity to creation' and this is an inconceivable attribute regarding Allah Most High.

The proof of that is in His saying:

(((Nothing is as His likeness and He is the All-Hearing, the All-Seeing.)))

The Meaning of 'Self-Subsistence' and its Proof

Self-subsistence means that He Most High has no need of anything to support Him, nor of a place to subsist in, nor one who would specify certain things for Him, nor one who would bring Him into existence. Rather He is independent of everything.

The opposite of Self-subsistence is 'need of anything' and this for Him is inconceivable.

The proof of that is in His saying:

(((O people! You are in dire need of Allah and Allah is the Independent, the Praiseworthy.)))

And His saying:

(((Allah is the Independent and you are the indigent ones.)))

The Meaning of 'Oneness' and its Proof

Oneness means an absence of [any form of] multiplicity. Thus He Most High is singular in His Essence, singular in His attributes and alone in His actions.

The opposite of Oneness is multiplicity and this is an inconceivable attribute for Allah Most High.

The proof of that is in His saying:

(((And your god is One God.)))

And His saying:

(((Say: He is Allah, the Unique.)))

The Meaning of 'Power' and its Proof

Power is a pre-eternal attribute subsisting in His Essence, by it He brings into existence whatsoever He wills and takes out of existence whatsoever He wills, in accordance with His Will and Knowledge.

The opposite of Power is weakness, an attribute which is inconceivable for Allah Most High.

The proof of that is in His saying:

(((And He has power over all things.)))

The Meaning of 'Will' and its Proof

Will is a pre-eternal attribute subsisting in His Essence. By it He specifies for something conceivable some of the things that are possible for it, these being: its existence or non-existence, its time, its place, its directions and its characteristics. Thus there is nothing in the heavens or the earth except by his decree and will.

The opposite of will is compulsion, an attribute which is inconceivable for Him the Most High.

The proof of that is in His saying:

(((The executive of whatever He wills.)))

The Meaning of 'Knowledge' and its Proof

Knowledge is a pre-eternal attribute [subsisting in His Essence], by it things are completely revealed to Him, the Most High, from all possible angles, without ever having been hidden from Him. Thus not even the most subtle affairs of the heavens and the earth are hidden from Him, *Subhaanahu wa Ta'ala*.

The opposite of knowledge is ignorance, an attribute which is inconceivable for Allah Most High.

The proof of that is in His saying:

(((Do you not see that Allah knows whatsoever is in the heavens and the earth.)))

And His saying:

(((And that Allah has encompassed all thing in His knowledge.)))

And His saying:

(((Does He not know, the One who created, and He is the Subtle, the Well-informed?)))

The Meaning of 'Life' and its Proof

Life is a pre-eternal attribute subsisting in His Essence that is prerequisite for His being described as possessing Knowledge, Hearing, Sight, Power and all the other attributes that are dependent on life. His Life is eternal and everlasting, it is part of His Essence and has no means or causes, as opposed to our life.

The opposite of Life is death, an inconceivable attribute for Allah Most High.

The proof of that is in His saying:

((He is the Ever-Living, there is none worthy of worship but Him)))

And His Saying:

(((Allah, there is none worthy of worship but Him, The Ever-Living, The Self-Subsisting.)))

The Meaning of 'Hearing' and its Proof

Hearing is a pre-eternal attribute subsisting in His Essence, by it everything in existence is revealed to Him without ever having been hidden from Him Most High. His Hearing has no ear hole or ear.

The opposite of Hearing is deafness and this is an inconceivable attribute for Allah Most High.

The proof of all that is in His saying:

(((And He is the All-Hearing, the All-Seeing)))

The Meaning of 'Sight' and its Proof

Sight is a pre-eternal attribute subsisting in His Essence, by it all things are completely revealed to Him in a way that differs from His Knowledge and His Hearing. His Sight is without a pupil or eyelids. He, *Subhaanahu wa Ta'ala*, sees even a black ant on a dark night on a ??? boulder and He hears its footsteps.

The opposite of Sight is blindness and this is an inconceivable attribute regarding Allah, Great and Glorious.

The proof of that is in His saying:

(((And He is the All-Hearing, the All-Seeing)))

The Meaning of 'Speech' and its Proof

Speech is a pre-eternal attribute subsisting in His Essence indicating all that is necessary, conceivable or inconceivable. His Speech is pre-eternal and internal, it does not consist letters or sounds and is not produced by a tongue, lips, mouth or throat, neither can it be described as Arabic, Syriac (*Siriyaani*) or any other temporal language.

The opposite of Speech is muteness and this is an inconceivable attribute for Allah Most High.

The proof of that is in His saying:

(((And Allah truly spoke to Musa)))

The Categorisation of the Necessary Attributes

The necessary attributes for Allah Most High are split into four categories:

- ❖ The Core Attribute (*al-sifah 'l-nafseeyah*)
- ❖ The Attributes of Negation (*al-Sifaat 'l-salbiyyah*)
- ❖ The Qualitative Attributes (*sifaat 'l-ma'aani*)
- ❖ The Abstract Attributes (*al-sifaat 'l-ma'nawiiyyah*)

The Core Attribute

The core attribute is that without which an entity could not be known or conceived and it is existence.

The Attributes of Negation

The Attributes of Negation are five and they are:

- ❖ Pre-Eternality
- ❖ Eternality
- ❖ Dissimilarity to Creation
- ❖ Self-Subsistence
- ❖ Oneness

They are named thus because they negate and reject for Allah Most High defects which are unbecoming of His Majesty.

The Qualitative Attributes

The qualitative attributes are seven and they are:

- ❖ Power
- ❖ Will
- ❖ Knowledge
- ❖ Life
- ❖ Hearing
- ❖ Sight
- ❖ Speech

They are named thus because they affirm for Allah Most High qualities that are appropriate to His Perfection.

The Abstract Attributes

The abstract attributes are seven and they are His being:

- ❖ Powerful
- ❖ Decreeing
- ❖ Knowing

- ❖ Living
- ❖ Hearing
- ❖ Seeing
- ❖ Speaking

These are inseparable from the qualitative attributes.

The Characteristics that are Necessary for the Messengers (*)

The characteristics that are necessary for the Messengers (*) are four and they are:

- ❖ Truthfulness (*sidq*)
- ❖ Fidelity (*amaanah*)
- ❖ Delivery (*tabligh*)
- ❖ Acumen (*fataana*)

The Characteristics that are Inconceivable for the Messengers (*)

The characteristics that are inconceivable for the Messengers are four and they are:

- ❖ Falsification (*kadhib*)
- ❖ Disloyalty (*khiyaanah*)
- ❖ Concealment (*kitmaan*)
- ❖ Dimness (*balaadah*)

The Characteristics that are Conceivable for the Messengers (*)

What is conceivable for the Messengers is one point and that is 'human characteristics'. This is on condition that such characteristics do not lead to or imply a defect that detracts from such a lofty station. Thus eating, drinking, illness (as long as it is not repulsive), walking in the market and marriage are conceivable for them.

The Meaning of 'Truthfulness'

Truthfulness is the correspondence of information to reality, meaning that everything that the Messengers inform us of from Allah Most High is factual and true, corresponding exactly to reality.

The opposite of truthfulness is falsification and this is providing information that is inconsistent with reality. Falsification is an inconceivable characteristic for the Messengers, (*).

The Meaning of 'Fidelity'

Fidelity denotes their inner and outer immunity from disloyalty by doing anything forbidden (*haraam*), abhorrent (*makruh*) or imperferable (*khilaaf 'l-awlaa*).

The opposite of fidelity is disloyalty, meaning to do something forbidden, abhorrent or imperferable. Disloyalty is a characteristic inconceivable for the Messengers, (*).

The Meaning of 'Delivery'

Delivery is their teaching and conveying to the people everything that Allah ordered them to of religious laws and rulings.

The opposite of delivery is concealment, meaning their hiding anything that they were ordered to convey to creation. This is a characteristic inconceivable for the Messengers, (*).

The Meaning of 'Acumen'

Acumen is the perfection of intelligence, alertness and sharpness so that they can bring definitive proofs when debating adversaries and invalidate their claims.

The opposite of acumen is 'dimness', meaning any lack of alertness or awareness of the plots and trickery of their adversaries, along with any inability to prove their case.

Dimness is an inconceivable characteristic for the Messengers, (*).

The Messengers of Whom Specific Knowledge is Obligatory

It is obligatory (*waajib*) to know [the names of] 25 [Prophets and] Messengers in particular and they are our masters:

❖ Aadam

❖ Ibrahim

❖ Idris

❖ Lut

❖ Nuh

❖ Ismaa'il

❖ Hud

❖ Is-haaq

❖ Salih

❖ Ya'qub

- ❖ Yusuf
- ❖ Ayyuub
- ❖ Shu'ayb
- ❖ Haaroon
- ❖ Musa
- ❖ Alyasa'
- ❖ Dhu'l-Kifl
- ❖ Daawoud
- ❖ Sulaymaan
- ❖ Ilyaa
- ❖ Yunus
- ❖ Zakariyyaa
- ❖ Yahya
- ❖ 'Isaa
- ❖ Our Master Muhammad, *al-Mustafa*, may the prayers and peace of Allah be upon all of them.

The Difference between Prophets and Messengers

A 'Messenger' (*rasoul*) is a male, free human being unto whom Allah has revealed a religious path (*shar'*) and has ordered him to convey it to creation.

A 'Prophet' (*nabi*) is a male, free human being unto whom Allah has revealed a religious path but has not ordered him to convey it to creation.

Thus, every Messenger is also a Prophet, while the reverse is not so.

The First of the Prophets and the Last

The first of the Prophets in form was Aadam (*) and the first of them in reality and the last of them in form was our master Muhammad (*), the Seal of the Prophets and the Master of the First and the Last. Thus, there will never be a Prophet or Messenger after him. Allah Most High says:

(((Muhammad is not the father of any of your men but he is the Messenger of Allah and the Seal of the Prophets.)))

The Transmissions (*al-Sam'iyyaat*)

The 'transmissions' are those matters which cannot be reached by means of the intellect, rather they can only be known through transmission via the Great Book and the Muhammadan Path (*al-sunnah al-Muhammadiyah*).

It is obligatory on every legally responsible individual to have faith in these transmitted matters.

The Transmitted Matters that it is Obligatory to Believe In

Amongst the transmissions, it is obligatory to believe and have faith that:

- ❖ The meeting with Allah after death is true.
- ❖ The questioning by the two angels in the grave is true.
- ❖ These two will be for both body and soul.
- ❖ Allah will resurrect those who are in their graves.
- ❖ The reformation of bodies from their previous parts is true due to His saying:

(((As we originated the first of the creation so shall we restore it.)))

- ❖ The gathering to the place of accounting is true.
- ❖ The standing of the people for the Lord of the Worlds for their inquisition, the testification against them and the judgement between them in those matters upon which they differed is true. Allah Most High says:

(((A day when the people will stand before the Lord of the Worlds.))) and He says:

(((Indeed, your Lord will judge between them in those matters upon which they differed.)))

- ❖ The receiving of one's record of deeds with either the right or left hand or from behind the back is true.
- ❖ The accounting (*hisaab*) is true.
- ❖ The Balance (*al-mizaa*n) is true.
- ❖ The Bridge (*al-Siraat*) is true.
- ❖ Paradise (*al-Jannah*) is true.
- ❖ The Fire (*al-Naar*) is true.
- ❖ The Pool (*al-Hawd*) is true.
- ❖ The supreme intercession (*ai-shafaa'ah ai-'udhmaa*) is specifically for our Prophet Muhammad (*)

These in addition to other things which have been transmitted in the Mighty Qur'an and the traditions (*Ahadith*) that have come down to us from him (*).

The Concise Creed

To proceed, Indeed we are, *al-hamdu li'llah*, contented with Allah as our Lord, Islam as our *deen*, our master Muhammad (*) as our Prophet and Messenger, with the Qur'an as our guide, with the Ka'bah as our *qiblah* and with the faithful as our brothers.

We have rejected every *deen* that opposes the *deen* of Islam and we believe in every Book that Allah has revealed, every Messenger Allah has sent, Allah's angels, Allah's decree, the good of it and the bad, the Last Day and everything that our master Muhammad, the Messenger of Allah, brought from Allah Most High.

Upon this we live, upon it we will die and upon it we shall be raised, Allah willing, among the saved who fear not nor grieve, by your grace O Allah, Lord of the Worlds.

May Allah pray upon our master Muhammad, his family and companions and grant them peace. All praise is for Allah, Lord of the Worlds.

Biography of the Author

He was the Imam, the gnostic, the truthful, the patient, the expert scholar, who feared not the blame of those who would fault him.

His Ancestry

Al-Habib *al-'Allaamah* Muhammad bin Saalim bin Hafeedh bin Abdullah bin Abu Bakr bin `Aidarous bin `Umar bin `Aidarous bin `Umar bin Abu Bakr bin `Aidarous bin al-Husain bin al-Shaikh al-Fakhr Abu Bakr bin Saalim bin Abdullah bin Abdur-Rahman bin Abdullah bin al-Shaikh Abdur-Rahman al-Saqqaa bin Muhammad Mawlaa 'l-Daweelah bin `Ali bin `Alawi bin *al-Faqih al-Muqaddim* Muhammad bin `Ali bin Muhammad *Saahib Mirbaat* bin `Ali bin `Alawi bin Muhammad *Saahib al-Sawma`ah* bin `Alawi bin `Ubaidullaah bin al-Imam *al-Muhaajir ila 'Llaah* Ahmad bin `Isaa bin Muhammad al-Naqeeb bin `Ali al-`Areedi bin Ja`far al-Sadiq bin Muhammad al-Baaqir bin `Ali Zain 'l-`Aabideen bin al-Hussain al-Sibt bin `Ali bin Abi Taalib wa ibn Fatimah al-Zahraa' bint *sayyidinaa* Muhammad *Khaatim 'l-Nabiyyeen*, May Allah pray upon, grant peace to, and bless him and all of them.

His Birth and His Upbringing

He was born in the village of Mishtah on the outskirts of Tarim in the valley of Hadramawt in Yemen in the year 1332 AH and was brought up under the supervision of his noble father, the god fearing, the ascetic, the gnostic, growing up with noble character and praiseworthy characteristics.

His Learning

He studied and learnt various branches of knowledge including Quranic exegesis, Hadith, jurisprudence, *usul*, grammar, morphology, rhetoric, biographies, *tasawwuf*, history and astronomy from great imams and distinguished luminaries.

His Teachers

Amongst them:

- ❖ His father (born 1288 AH – Died 1378 AH)

- ❖ His grandfather on his mother's side, the devout, the oft-repenting, the gnostic, al-Habib `Ali bin al-Imam `Abdur-Rahman bin Muhammad al-Mashhur (died 1344 AH)
- ❖ al-Habib `Abdullah bin `Umar al-Shaatiri (died 1361 AH)
- ❖ al-Habib `Alawi bin Abdullah bin Shihaab 'l-Deen (d. 1386 AH)
- ❖ al-Habib al-Hasan bin Isma`il al-Hamid
- ❖ al-Habib Mustafa bin Ahmad al-Mihdar
- ❖ al-Habib Muhammad bin Haadi bin Hasan al-Saqqaaf (d. 1382 AH)
- ❖ al-Shaikh Muhammad al-`Arabi al-Tabaani of Mecca
- ❖ al-Sayyid `Alawi bin `Abbaas al-Maaliki
- ❖ al-Shaikh Muhammad Amin Katbi
- ❖ al-Shaikh Hasan bin Mashaat

These among many others. He also took from the Hadith scholars of India, Pakistan and other countries.

His Teaching and His *Da`wah*

Allah placed great benefit for the human race in [al-Habib Muhammad bin Saalim bin Hafeedh]. He was filled with concern for teaching and was anxious to help the near and the far, the young and the old. Calling to Allah and His *deen* and spreading the teachings of the Shari`ah flowed in his blood, and to these ends he would expend his self and his wealth. More people than can be counted, young and old, from various places took from him and qualified at his hands. He was extremely attentive to the state of his students, safeguarding their affairs, concerned for their inner states, seeing that they felt well, *making wise decisions*, covetous to communicate the truth to their minds and make sure they understood the issues.

He made many journeys spreading the *da`wah*, guiding creation and helping the Muslims. He was always going back and forth between the villages and cities of Hadramawt. He travelled to the two sanctuaries, to Africa, to India, Pakistan and other than those and was always exhorting others to go out in the path of *da`wah*.

His Writings

He authored numerous writings which received wide acceptance, from them:

- ❖ *Durous al-Tawheed*

- ❖ *Takmilah Zubdah 'l-Hadeeth fi Fiqh 'l-Mawaarith*
- ❖ *Hadiyyah 'l-Muslim*
- ❖ *Al-Miftah li Bab 'l-Nikah*
- ❖ *Al-Tadhkirah 'l-Hadramiyyah fima Yajib `ala 'l-Nisaa' min 'l-Umour 'l-Deeniyyah*
- ❖ *Al-Nafhah 'l-Wardiyyah: Nadhm Qissah 'l-Milaad 'l-Muhammadiyyah*
- ❖ *Al-Nuqoul 'l-Sihah `ala Matn 'l-'Iddah wa 'l-Salaah*
- ❖ *Al-Fawa'id 'l-Thameenah li Qaari 'l-Mukhtasar wa 'l-Safeenah*
- ❖ *Al-Waseelah li 'l-Wiqaayah `an Mudillaat 'l-Fitan bi Jawaab As'ilah `Aden*
- ❖ *Qurrah 'l-'Ain bi Jawaab As'ilah Wadi `Ain*
- ❖ *Al-Fawa'id 'l-Nahawiyyah li Qaari' 'l-Ajerrumiyyah*

His Character and His Characteristics

He was exceptionally well-mannered with his *shuyukh* and anxious to carry out their orders. He respected and held them in the highest esteem, being wary of their rights over him in both life and death.

He was good to his parents and his relatives, maintaining the ties of kinship. He was exceptionally patient and overlooking others mistakes and if he was wronged he would only respond with a good deed and sufferance.

He had great humility and was self-effacing before his Creator and would never leave off standing in prayer at night. He had a huge share when it came to reciting the Book of Allah, remembrance of Him and contemplation. He was tremendously humble and did not see himself as having any importance nor as having rights over others.

He did not so much as glance at the *dunya*, nor incline to its outward forms or ornaments, it being too worthless in his sight to deserve attention. He ate what he found and wore what he found.

Whoever looked to his covetousness over time, for filling every minute and breath, his concern for every moment of life and spending it in the best righteous deeds and acts of worship, would see wonders. How much *barakah* it was that Allah put into his time. He would do so much, and produce such results in one year that others would not be able to do in many. A day and a night would not pass upon him except that he had stood in prayer, recited Qur'an, made *dhikr*, taught, visited someone, written something, given fatwa, seen to the needs of a Muslim and more. He would most likely attend in one day 14 to 16 gatherings.

He was dependable, trustworthy and god-fearing. He would not deny anyone his joy and cheerfulness and was easy to be with. His pleasure or displeasure was for the sake of Allah and he did not fear the censure of those who would seek to fault him.

He remained on the best of paths and upon praiseworthy qualities, openly declaring the truth until the heterodox party (*firqah 'l-ilhad*) from the communists of Yemen abducted him in 1392AH.

May Allah raise his rank and join us and him in the highest levels of *Firdaus*. May He profit us from his learning and his *barakah*, multiply his good deeds and reward him on behalf of ourselves and the Muslims in general with the best of rewards.

All Praise is for Allah, Lord of the Worlds.